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E

The image shows the front cover of an antique book. The main surface is covered in marbled paper with a complex, organic pattern of dark grey, black, and cream colors, accented with irregular veins of reddish-brown. The spine, visible on the left, is bound in a dark brown, worn leather. A small, rectangular red paper label is affixed to the spine, featuring a black, serif capital letter 'E'.



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RUDIMENTS
OF A
GRAMMAR OF THE ANGLO-SAXON
TONGUE.

T. Combe and Son, Printers, Leicester.

REVISED EDITION

THE HISTORY OF THE
CITY OF BOSTON

FROM 1630 TO 1800



BOSTON
1800

TO
CHARLES GEORGE YOUNG, ESQUIRE,
YORK HERALD,
BUT FOR WHOSE ENCOURAGEMENT TO THEIR
COMPILER IN THE PURSUIT OF
ENGLISH ANTIQUITIES AND HISTORY
HE MIGHT NEVER HAVE BESTOWED A THOUGHT ON
THE SUBJECT WHEREOF THEY TREAT,
THE FOLLOWING SHEETS ARE
INSCRIBED,
IN TESTIMONY OF HIS
FRIENDSHIP, GRATITUDE, AND ESTEEM.

TO THE READER.

IT is needless to observe, that the only path leading to a thorough acquaintance with the English language is through its origin. All that relates to it is therefore important. In the following pages it has been considered unnecessary to touch on principles of grammar common to all nations, from the presumption that every one about to acquire a knowledge of Anglo-Saxon need not be informed that the plural number means more than one, and that a noun is the name of a person or thing. If the reader be unprepared with this species of elementary information, the following introduction will be useless to him. The object of its compiler has been to smooth and shorten a road which seems at first glance rugged and fearful—but on which the intellectual traveller

has no cause for alarm, if he possess but an ordinary portion of courage. Lye has been followed, with some few additions ; and without professing any deep knowledge of the subject, the compiler desires only to be considered as a pioneer to the English tyro ; conscious that with the exception of the Grammar prefixed to the Dictionary of the author above-named, all other works on the subject which have fallen under his notice will rather intimidate than assist him in obtaining some insight into the language of his ancestors.

20, ABINGDON-STREET, WESTMINSTER,

JANUARY 30, 1829.

RUDIMENTS
OF THE
ANGLO-SAXON LANGUAGE.

ALPHABET.

The Anglo-Saxon Alphabet consists of twenty-four letters :

Form.	Power.	
Ǽ a	_____ a	as in <i>car</i> .
B b	_____ b	
C c	_____ k	occasionally as <i>ch</i> .
D d	_____ d	
E e	_____ e	a as in <i>case</i> .
F f	_____ f	
G g	_____ g	before a, as in <i>game</i> , but before i and e as <i>y</i> , except final.
H h	_____ h	
I i	_____ i	
K k	_____ k	
L l	_____ l	
M m	_____ m	
N n	_____ n	
O o	_____ o	
P p	_____ p	
R r	_____ r	
S s	_____ s	often <i>sh</i> .
T t	_____ t	
Ð ð	_____ th	
U u	_____ u	v before a vowel.
ƿ ƿ	_____ w	
X x	_____ x	
Y y	_____ i	
Z z	_____ z	

To the above characters are to be added ȝ, *and*;
þ, *that*; ı, *or*.

THE ARTICLE.

Se, reo, ʒat. (‘o, ‘u, ro) **THE, THAT**, is of three Genders, and declined as follows :

SINGULAR.			PLURAL.		
	M.	F.	N.		
Nom.	Se	Seo	ʒat	Nom.	ʒa The
Gen.	ʒær	ʒæpe	ʒir	Gen.	ʒæpa of The
Dat.	ʒam	ʒæpe	ʒam	Dat.	ʒam to The
Acc.	ʒone	ʒa	ʒat	Acc.	ʒa The
Abl.	ʒam	ʒæpe	ʒam	Abl.	ʒam from The

For **Se** sometimes is used **Seo, ʒone, ʒæne.**

Seo **re, ro, ʒæpe, ʒeo.**

ʒat **ʒæt.**

ʒær } **ʒar.**

ʒir }

ʒæpe **ʒepe.**

ʒam **ʒæm, ʒan, ʒon.**

ʒone **ʒæne, ʒæn, ʒanne, ʒene.**

ʒa (Acc. F.) . . . **ʒæne.**

ʒa (plur.) . . . **ʒæge.**

ʒy, ʒe, ʒig, is used for all cases, and most especially for the Ablative in each Gender.

ʒat, neuter, is prefixed sometimes for the sake of greater emphasis to masculine and feminine Nouns.

NOUNS SUBSTANTIVE

Vary in their cases, as in Greek and Latin, and are of four declensions. They all make the Genitive plural end in **a**, the Dative and Ablative in **um**, and the Accusative like the Nominative.

The **FIRST DECLENSION** is that of Nouns whose Genitives end in *er*, the Datives and Ablatives in *e*, the Nominatives and Accusatives plural in *ar*, the Genitives in *a*, the Datives and the Ablatives in *um*.

EXAMPLE.

Šmīř, A SMITH.

SINGULAR.

N. Šmīř, a Smith.
 G. Šmīřer, of a Smith.
 D. Šmīře, to a Smith.
 A. Šmīř, a Smith.
 V. Ēala ū Šmīř, O thou
 Smith.
 A. Šmīře, from a Smith.

PLURAL.

N. Šmīřar, Smiths.
 G. Šmīřa, of Smiths.
 D. Šmīřum, to Smiths.
 A. Šmīřar, Smiths.
 V. Ēala ġe Šmīřar, O ye
 Smiths.
 A. Šmīřum, from Smiths.

EXCEPTIONS.

Āndġit, **UNDERSTANDING**, which makes its Nominative, Accusative, and Vocative plural in *u*.

Feoh, or Feo, **MONEY**, whose Nominative, Accusative, and Vocative, singular as well as plural, are alike. Also ƿopð, **A WORD**; and so some others.

The **SECOND DECLENSION** is that of Nouns whose Nominatives singular end in *a*, the Genitives, Datives, Accusatives and Ablatives, in *an*, the Nominatives, Accusatives and Vocatives plural in *an*, the Genitives plural in *ena*, the Datives and Ablatives plural in *um*.

EXAMPLE.

Þitega, A PROPHET.

	SINGULAR.		PLURAL.
Nom.	Þitega.	Nom.	Þitegan.
Gen.	Þitegan.	Gen.	Þitegena.
Dat.	Þitegan.	Dat.	Þitegum.
Acc.	Þitegan.	Acc.	Þitegan.
Voc.	Ɛala ʒu Þitega.	Voc.	Ɛala ʒe Þitegan.
Abl.	Þitegan.	Abl.	Þitegum.

It is to be observed that proper names ending in a, are declined in the above manner, as *María, Attila, &c.* Also Adjectives, Pronouns, and Participles of every kind, and ending in a, having a prefix, as *Fone-pprecena*, from *Fone-pprecen*, having before spoken. *Łodcunda*, from *Łodcund*, divine.

The **THIRD DECLENSION** has its Genitive singular end in e, and its Nominative and Accusative plural in a.

EXAMPLE.

Þiln, A MAIDEN.

	SINGULAR.		PLURAL.
Nom.	Þiln.	Nom.	Þilna.
Gen.	Þilne.	Gen.	Þilna.
Dat.	Þilne.	Dat.	Þilnum.
Acc.	Þiln.	Acc.	Þilna.
Voc.	Ɛala ʒu Þiln.	Voc.	Ɛala ʒe Þilna.
Abl.	Þilne.	Abl.	Þilnum.

The **FOURTH DECLENSION** is that whose Nominatives singular end in u; their Genitives in a; Datives, Accusatives, Vocatives, and Ablatives in u; and which in the plural number follows the form of the third Declension.

EXAMPLE.

Sunu, A SON.

SINGULAR.		PLURAL.	
Nom.	Sunu.	Nom.	Suna.
Gen.	Suna.	Gen.	Suna.
Dat.	Sunu.	Dat.	Sunum.
Acc.	Sunu.	Acc.	Suna.
Voc.	Eala ŝu Sunu.	Voc.	Eala ʒe Suna.
Abl.	Sunu.	Abl.	Sunum.

There are however many Heteroclites. As Fæðep FATHER; which in the singular number is a Monoprote, but in the plural follows the form of the first Declension. Also Bpoðop, A BROTHER; and Modop, A MOTHER; which in the oblique cases of the singular number make Bpoðop and Bpeðep; Modop and Medep.—Bpoðop however in the Nominative, Accusative, and Vocative cases, plural, makes Bpoðpu. To these may be added Fot, A FOOT; Man, A MAN; Æʒ, AN EGG; Lealf, A CALF; which in the plural make Fet, Men, Æʒpu, Lealfpu, respectively.

MOST COMMON TERMINATIONS OF MASCULINE
NOUNS.

ep, or epe—which is contracted from pep or pepe, A MAN; as Feopm, Feopmep, A FOOD-MAN OR FARMER; Sang, A SONG; Sanʒepe, A SONG-MAN OR SINGER.

a — of primitive nouns, as ʒe nama, THE NAME; ʒe maga, THE MAW; Lepeʒa, AN EARL.

m — as Fleom, FLIGHT.

elʒ — chiefly masculine, as Rædelʒ, A RIDDLE.

ʒcype, or ʒcipe—denoting care, office, command, business, or employment; as Lepeʒ-ʒcype, A COUNTY,

or dominion of an earl; *Byrceop-ryce*, A DIOCESE, or province of a bishop. Others denoting dignity, command, rank, state, &c. as *Driht-ryce*, A LORDSHIP; *Færeond-ryce*, FRIENDSHIP.

ing — belonging to patronymics, as *Elering*, THE SON OF ELIZA; *Bælbæg Wodening*, BÆLDEG THE SON OF WODEN.

ling — which is not as in English a diminutive, but denotes the subject or state of a person or thing, as *Deopling*, A DARLING, or the subject of love; *Hyppling*, A MERCENARY, or hireling, that is, the subject of hire.

dom — denoting right or judgment, as *Eýningdom*, A KING'S RIGHT or kingdom; also the state or condition of a person, as *Færeodom*, THE CONDITION OF A FREEMAN, or freedom.

re mona, THE MOON, is masculine.

MOST COMMON TERMINATIONS OF FEMININE NOUNS.

ertne, *irtne*, or *ýrtne*, which are the endings of primitive masculines and feminines in *en* and *epe*, as *Sang*, A SONG; *Sanger*, A SONG-MAN, or singer; *Sangirtne*, A SONG-WOMAN, or songstress.

e are chiefly feminine, (though some few with that ending are neuter) as *reo eorðe*, THE EARTH; *reo heort*, THE HEART.

ang, *ange*, *ing*, (when not patronymic) *ong*, *unge*, are feminine terminations.

en, as *Sægen*, A SAYING, *Býrþen*, A BURTHEN.

ner, or *nerre*, *nýr*, *nir*, *ýrr*, *ýrr*, or *ýrre*, *ýrre*, are feminine endings, as *Soðfærtnýrre*, TRUTH.

ð and t, as *Lecýnð*, NATURE ; *míht*, MIGHT.

u, o, uð, and some in ð, as *hætu*, HEAT ; *reo lagu*,
THE LAW ; *reo manigeo*, THE MULTITUDE ;
Leoguð, YOUTH ; *ŕtŕengð*, STRENGTH.

rice or *ric*, signifying dominion, as *Birceoprice*, THE
DOMINION OF A BISHOP, or bishopric.

hab, signifying state, condition, or quality ; *Mæden-
hab*, THE STATE OF A VIRGIN, or maiden ;
Lild-hab, THE STATE OF A CHILD, or childhood.

Seo runna or *runne*, THE SUN, is feminine.

MOST COMMON TERMINATIONS OF NEUTER NOUNS.

e — a few Nouns with this ending are neuter, as *þæt
eape*, THE EAR.

eppn — as *þæt domeppn*, THE COURT OF JUSTICE.

ed — as *þæt peped*, THE MULTITUDE.

l — as *þæt retl*, THE SEAT.

ADJECTIVES.

Adjectives are in Anglo-Saxon declined much after the manner of Substantives. The Accusative, singular masculine, is formed from the Nominative, by adding *ne*. The Genitive, Dative, and Ablative, singular feminine, end in *ŕe*. The Dative and Ablative singular, masculine and neuter, and the Dative and Ablative plural, in *um*. The Genitive plural, in *ŕa*. All Adjectives are declined after the subjoined form.

PARADIGM.

SINGULAR.			PLURAL.	
	M.	F.	N.	
Nom.	—	—e	—	Nom. —e
Gen.	—er	—ne	—er	Gen. —na
Dat.	—um	—ne	—um	Dat. —um
Acc.	—ne	—e	—	Acc. —e
Voc.	—a	—e	—	Voc. —e, an
Abl.	—um	—ne	—um	Abl. —um

EXAMPLE.

Ʒod, GOOD.

SINGULAR.				
	M.	F.	N.	
N.	Ʒod,	Ʒode,	Ʒod.	N. Ʒode.
G.	Ʒoder,	Ʒodne,	Ʒoder.	G. Ʒodna.
D.	Ʒodum,	Ʒodne,	Ʒodum.	D. Ʒodum.
A.	Ʒodne,	Ʒode,	Ʒod.	A. Ʒode.
V.	Ʒoda,	Ʒode,	Ʒod.	V. Ʒode, Ʒodan.
A.	Ʒodum,	Ʒodne,	Ʒodum.	A. Ʒodum.

TERMINATIONS OF ADJECTIVES.

- in Ʒg, which is the same as the English adjectival termination y; as DƷeopƷg, DREARY; MƷƷƷg, MERRY; ƷemƷg, ANY; TƷentƷg, TWENTY.
- in Ʒum, which answers the English termination SOME, expressing habit or disposition; as Lang-Ʒum, LONESOME; Boc-Ʒum, BUXOM; Ʒeopc-Ʒum, IRKSOME.
- in ol and ul, also expressing habit or disposition; as FƷettol, DESTRUCTIVE; Ʒiccul, CORPULENT; Ʒinnul, LEAN, OR THIN.
- in bæƷ and tƷƷme, denoting fertility: as ƷæƷtm-bæƷ, FRUITFUL; LuƷt-bæƷ, FULL OF PLEASURE, OR PLEASANT; DeƷƷg-tƷƷme, FRUITFUL OF TROUBLE, OR TROUBLESOME.
- in full, answering the English termination FULL, de-

noting plenty ; as *Luf̃t-pull*, LUSTFUL ; *ƿoh-pull*, WOEFUL.

in *lear*, answering the English termination LESS, denoting privation ; as *Sceam-lear*, VOID OF SHAME, OR SHAMELESS ; *Blod-lear*, WITHOUT BLOOD, OR BLOODLESS ; *Name-lear*, WITHOUT A NAME, NAMELESS, ANONYMOUS.

in *lic* or *lice*, answering the English termination LIKE, OR LY, expressive of similitude ; as *Grod-lic*, LIKE GOD, OR GODLIKE ; *Heofon-lic*, LIKE HEAVEN, OR HEAVENLY ; *Eorð-lic*, LIKE EARTH, OR EARTHLY.

in *en*, expressing materiality, and corresponding with the like English adjectival termination EN ; as *ƿerc-en*, OF ASH, OR ASHEN ; *Buc-en*, OF BEECH, OR BEECHEN. Some of the Saxon terminations in EN are terminated by Y in English, &c. as *Stænen*, STONY, &c. &c. and in other ways.

cund, signifying nature, or KIND ; as *Grod-cund*, DIVINE, OR OF THE NATURE OF GOD ; *ƿopuld-cund*, WORLDLY, OR OF THE NATURE OF THE WORLD ; *Eorð-cund*, EARTHLY, OR OF THE NATURE OF THE EARTH.

irc, signifying nation or country, and in English sometimes ending in ISH, as *Iudeirc*, JEWISH ; *Englirc*, ENGLISH, &c. &c.

COMPARISON OF ADJECTIVES.

The comparative degree of Anglo-Saxon Adjectives ends in *an*, *æn*, *ep*, *epe*, *in*, *op*, *up*, and *yn* ; and the superlative in *art*, *ært*, *ert*, *irt*, *ort*, *urt*, and *yrt*, which form is distinctly visible in English comparatives and superlatives.

EXAMPLE.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
<i>Rihtƿyre</i> , Just, or Righteous.	<i>Rihtƿyrene</i> , Juster, or more Just.	<i>Rihtƿyrest</i> , Justest, or most Just.

EXCEPTIONS.

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
Ʒod, Good.	Betepe or Selpe, better.	BetƷt, SelotƷt, best.
Yfel, Bad.	ƷŷƷt, worse.	ƷŷƷƷt, ƷŷƷt, worst.
Ʒicel, great.	Ʒæpe, more.	ƷæƷt, greatest or most.
Lŷtel, small.	LejƷe, less.	LæƷt, least.

The syllables *Ʒin* and *Ʒin* prefixed, carry at once an Adjective to the Superlative degree; as *ƷaðiƷ*, HAPPY; *Ʒin-ƷaðiƷ*, HAPPIEST: *FæƷt*, CONSTANT, or FAST; *Ʒin-fæƷt*, or *Ʒin-fæƷt*, MOST CONSTANT: *ƷeahtƷ*, MIGHTY; *Ʒin-meahtƷ*, MIGHTIEST.

So also the word *fæƷt*, FIXED, or FAST, postfixed to a Noun Substantive, changes it to an adjectival form, increasing superlatively its signification. *Soð-fæƷt*, IN TRUTH FAST, TRUE BEYOND ALL DOUBT; *ƷulboƷ-fæƷt*, MOST GLORIOUS.

PRONOUNS.

THE primitive Pronoun of the first person *Ic*, I; follows the Greek form, having a Dual number.

SINGULAR OF ALL GENDERS.

Nom.	<i>Ic</i> ,	<i>I</i> .
Gen.	<i>Ʒin</i> ,	of me or mine.
Dat.	<i>Ʒe</i> ,	to me.
Acc.	<i>Ʒe</i> ,	me.
Abl.	<i>Ʒe</i> ,	from me.

DUAL.
Ʒŷi, *Ʒŷ*.

N.	<i>Ʒit</i> , we two.
G.	<i>UnceƷ</i> , of us two.
D.	<i>Unc</i> , <i>Unge</i> , <i>uncƷum</i> , to us two.
Ac.	<i>Ʒit</i> , us two.
Ab.	<i>Unc</i> , <i>Unge</i> , <i>uncƷum</i> , from us two.

PLURAL
OF ALL GENDERS.

N.	<i>Ʒe</i> , we.
G.	<i>UnƷe</i> , of us.
D.	<i>UƷ</i> , to us.
Ac.	<i>UƷ</i> , us.
Ab.	<i>UƷ</i> , from us.

For *Me*, the Dano-Saxons used *Mec*, *Meh* : for *Ye* ;
poe, *urh* : for *U* ; *uric*, *urich*, *uriz*, *urih*,

The Primitive Pronoun of the second person *Du*,
THOU ; has also a Dual, and is declined as follows :

SINGULAR.		
Nom.	<i>Du</i> ,	<i>Thou</i> .
Gen.	<i>Đin</i> ,	of thee.
Dat.	<i>Đe</i> ,	to thee.
Acc.	<i>Đe</i> ,	Thee.
Voc.	<i>Eala Đu</i> ,	O thou.
Abl.	<i>Đe</i> ,	from thee.

DUAL. (<i>σΦῶϊ</i> , <i>σΦῶ</i> .)		PLURAL.
N.	<i>Lýt</i> ,	ye two.
G.	<i>Incep</i> ,	of ye two.
D.	<i>Inc</i> , <i>incpum</i> ,	to ye two.
Ac.	<i>Inc</i> .	ye two.
V.	<i>Eala inc</i> ,	O ye two.
Ab.	<i>Inc</i> , <i>incpum</i> ,	from ye two.

N.	<i>Łe</i> ,	ye.
G.	<i>Eopen</i> ,	of ye.
D.	<i>Eop</i> ,	to ye.
Ac.	<i>Eop</i> ,	ye.
V.	<i>Eala Łe</i> ,	O ye.
Ab.	<i>Eop</i> ,	from ye.

Instead of *Lýt*, in the dual number, *Incit* is met
with, which is in truth *incgýt* : instead of *Eop* ; *Łeop* :
and instead of *Eopen* ; *Łuep*, *Łueppe*, *Łuop*.

The primitive Pronoun of the third person, *Đe*,
Đeo, *Đit*, *HE*, *SHE*, *IT* ; is declined as follows :

SINGULAR.		
M.	F.	N.
N. De, he.	Deo, she.	Đit, it.
G. Đıj, of him.	Đıpe, of her.	Đıj, of it.
D. Đım, to him.	Đıpe, to her.	Đım, to it.
Ac. Đıne, him.	Đı, her.	Đıt, it.
Ab. Đım, from him.	Đıpe, from her.	Đıt, from it.

PLURAL.

M. F. N.

N. Hī, they.

G. Hīpa, of them, or their. Heopa, *fem.*

D. Him, to them.

Ac. Hī, them.

Ab. Him, from them.

Instead of Hī in the Nominative and Accusative plural, Hīz often occurs, and sometimes Heo and Hīo : instead of Hīpa and Heopa, hīopa, hep, hepe. Heom is used for Him, Dative plural, and sometimes for Hī, the Accusative plural. Hīz is also used for Hī, *HER*. Lastly, from Hīpa and Heopa comes the old English word *þer* for *their*.

The Definitive Pronoun Ðīr, *THIS*, is declined as follows :

SINGULAR.

	M.	F.	N.	
Nom.	Ðīr,	Ðeor,	Ðīr,	This.
Gen.	Ðīrēr,	Ðīrrepe,	Ðīrēr,	of this.
Dat.	Ðīrum,	Ðīrrepe,	Ðīrum,	to this.
Acc.	Ðīrne,	Ðar,	Ðīr	This.
Abl.	Ðīrum,	Ðīrrepe,	Ðīrum,	from this.

PLURAL.

Nom.	Ðar,	These.
Gen.	Ðīrrepa,	of these.
Dat.	Ðīrum,	to these.
Acc.	Ðar,	These.
Abl.	Ðīrum,	from these.

Ðær, ðer, ðeor, ðat, ðæt, are used instead of Ðīr.
 Ðīrreēr, ðerēr, ðær, instead of Ðīrēr, Genitive.
 Ðīr, ðiron, ðarrrum, . . . Ðīrum, M. & N. Dat.
 Ðīrre, ðæpe, . . . Ðīrrepe, G. & D. Fem.
 Ðær, ðeor, . . . Ðar, Accus. Fem.
 Ðīrpa, ðīr, . . . Ðīrrepa, Gen. Plural.

Ðe, WHO.

Ðe postfixed to a pronoun of any of the three persons, signifies WHO, as Ic ðe, I WHO; Ðu ðe, THOU WHO; Se ðe, HE WHO; which latter form is sometimes altered to Ðe þe, as Ðe þe on me belýfð, HE WHO BELIEVETH IN ME, &c.

Ðe prefixed to ðe, in the several cases of the latter is to be translated WHO, WHOSE, WHOM; as Ðe ðuph hýr pillan, Through whose will or pleasure, Gen. xlv. 8. Ðe þuph hine, through whom, Matt. xviii. 7, &c.

The Identitive Pronoun Sýlf, Sýlfe, SELF, almost ever in connection with some other Pronoun, and occasionally with a Noun, as in the example Cnýt-rýlf ranze, Christ himself sang, (Homil. St. Greg. 36 Pref. Elstob.) is declined as follows:

	Sýlf, Sýlfe,		SELF.
	SINGULAR.		
	M.	F.	N.
Nom.	Sýlf.	Sýlfe,	Sýlf, self.
Gen.	Sýlfer,	Sýlfe,	Sýlfer, of self.
Dat.	Sýlfum,	Sýlfe,	Sýlfum, to self.
Acc.	Sýlfe,	Sýlfe,	Sýlf, self.
Abl.	Sýlfum,	Sýlfe,	Sýlfum, from self.

PLURAL OF ALL GENDERS.

Nom.	Sýlfe,	selves.
Gen.	Sýlfna,	of selves.
Dat.	Sýlfum,	to selves.
Acc.	Sýlfe,	selves.
Abl.	Sýlfum,	from selves.

The Pronoun Relative **who**, which in Anglo-Saxon is usually expressed by the Article **ðe**, **reo**, **ðat**, used relatively as **Ænear re oþenryþðe Turnnum**, **ÆNEAS WHO OVERCAME TURNUS**; **ðe iſ**, **WHO IS**; **Oþen ðane**, **OVER WHOM**: but the real Relative Pronoun is **hpilc**, (the person) **who**, (the thing) **which**; **such as**, **such an one**, and is declined as follows:

hpilc, WHO, WHICH, &c.

SINGULAR.

M. N.	F.	
N. hpilc,	hpilce,	who or which.
G. hpilceſ,	hpilcepe, hpilcpe,	of whom or which.
D. hpilcum,	hpilcepe, hpilcpe,	to whom or which.
A. hpilcne, hpilc,	hpilce,	whom or which.
A. hpilcum,	hpilcepe, hpilcpe,	by whom or which.

PLURAL OF ALL GENDERS.

Nom.	hpilce.
Gen.	hpilcepa, hpilcna.
Dat.	hpilcum.
Acc.	hpilce.
Abl.	hpilcum.

In the same way are declined **þpa hýlc**, **ſpa**, **WHO-SOEVER, WHATSOEVER**; **þpilc**, or **þpa hýlc**, **WHAT SORT OF PERSON OR THING**; **ðýllc**, or **ðýlc**, **SUCH SORT OF PERSON OR THING**.

þpa, **who**, the more regular Relative Pronoun, is declined as follows:

SINGULAR.

	M.	F.	N.
Nom.	þpa,	who, or what.	þpæt.
Gen.	þpæſ,	whose.	
Dat.	þpam,	to whom.	
Acc.	þpæne, þpone,	whom.	þpæt.
Abl.	þpam,	from whom.	

In the same way are declined *Æg-hpa*, EVERY ONE; *Œe-hpa*, ANY ONE; *Spa hpa ꝥpa*, WHOSOEVER. And also *Elleꝥ-hpa*, ANOTHER; *Œꝥæt-hugu*, SOMEWHAT, A LITTLE; and others.

POSSESSIVE PRONOUNS.

THE Possessive Pronoun *Min*, MINE, of the first person, is declined as follows :

SINGULAR.

	M.	F.	N.	
Nom.	<i>Min</i> ,	<i>Mine</i> ,	<i>Min</i> ,	mine.
Gen.	<i>Miner</i> ,	<i>Minpe</i> ,	<i>Miner</i> ,	of mine.
Dat.	<i>Minum</i> ,	<i>Minpe</i> ,	<i>Minum</i> ,	to mine.
Acc.	<i>Minne</i> ,	<i>Mine</i> ,	<i>Min</i> ,	mine.
Voc.	<i>Min</i> ,	<i>Mine</i> ,	<i>Min</i> ,	O mine.
Abl.	<i>Minum</i> ,	<i>Minpe</i> ,	<i>Minum</i> ,	from mine.

PLURAL OF ALL GENDERS.

Nom.	<i>Mine</i> ,	mine, or my.
Gen.	<i>Minpa</i> ,	of mine, or my.
Dat.	<i>Minum</i> ,	to mine, or my.
Acc.	<i>Mine</i> ,	mine, or my.
Voc.	<i>Mine</i> ,	O mine, or my.
Abl.	<i>Minum</i> ,	from mine, or my.

Upe, OUR, is declined as below :

SINGULAR.			PLURAL.		
	M. N.	F.	OF ALL GENDERS.		
Nom.	<i>Upe</i> ,	<i>Upe</i> .	Nom.	<i>Upe</i> ,	our.
Gen.	<i>Uper</i> ,	<i>Uppe</i> .	Gen.	<i>Uꝥpa</i> ,	of our.
Dat.	<i>Upum</i> ,	<i>Uppe</i> .	Dat.	<i>Upum</i> ,	to our.
Acc.	<i>Uꝥne</i> ,	<i>Upe</i> .	Acc.	<i>Upe</i> ,	our.
Voc.	<i>Upe</i> ,	<i>Upe</i> .	Voc.	<i>Upe</i> ,	O, our.
Abl.	<i>Upum</i> ,	<i>Uppe</i> .	Abl.	<i>Upum</i> ,	from our.

Uren } are used instead of Upe.
 Urren }
 Urren, Uper.
 Urrenum, Urnum.
 Urre, Urne.

There are two other Possessive Pronouns which are of a dual nature, Ucen, (*υμῖντερος*) our, belonging to US TWO; and Incen, (*σφῶντερος*) your, or belonging to YOU TWO. They are both inflected similarly.

SINGULAR.		PLURAL	
M. N.	F.	OF ALL GENDERS.	
N. Ucen,	Uncene.	N. Uncpe,	our.
G. Uncener,	Uncenner.	G. Uncenna,	of our.
D. Uncenum,	Uncenne.	D. Uncenum,	to our.
A. Uncene,	Uncene.	A. Uncpe,	our.
V. Ucen,	Uncene.	V. Uncpe,	O our.
A. Uncenum,	Uncenne.	A. Uncenum,	from our.

Instead of {Ucen} {Ucen} are more in use.
 {Uncenum} {Uncenum}

OF NUMBERS.

THE CARDINAL NUMBERS ARE,

1	Än.	11	Endlupan.
2	Tpezen, tpa.	12	Tpelf.
3	Ðny, ðneo.	13	Ðneotyne.
4	Feopen.	14	Feopenytyne.
5	Fip.	15	Fiftyne.
6	Six.	16	Sixtyne.
7	Seopon.	17	Seopontyne.
8	Cahta.	18	Cahtatyne.
9	Nigon.	19	Nizontyne.
10	Tyn.	20	Tpentiz.

30	Ɔpittig.
40	FeoƆeptig.
50	Figtig.
60	Sixtig.
70	Hund-ƆeoƆontig.
80	Hund-eahtatig.
90	Hund-nigontig.
100	Hund and Hund-teontig.
110	Hund.enbluƆontig.
120	Hund-Ɔpelftig.
200	Tpa-hund.
1000	Ɔurand.

From four to a hundred the numbers are of **all** genders.

The Saxons used the word **Healf** to increase the number to which it was joined, as well as to halve it; as **Oðen healf** is half the second unit, or sesquialteral, that is, one and a half: so also

Ɔriððe healf, half the third unit, (two being understood) or two and a half.

FeoƆeƆðe healf, . . . three and a half.

Figte healf, . . . four and a half.

Great use was made in this language of the word **Sum**, answering our English word **SOME**, which meaning it bears, as well as **MORE OR LESS**, **ABOUT**; as **Sume tpezen**, **ABOUT TWO**; **Sume ten**, **ABOUT TEN**.

ORDINAL NUMBERS.

First,	Ɔe Ɔopma.
Second,	Ɔe oðen.
Third,	Ɔe Ɔriðða.
Fourth,	Ɔe feoƆeðða.
Fifth,	Ɔe figta.
Sixth,	Ɔe sixta.

Seventh,	Se ƿeoƿoða.
Eighth,	Se eahteoða.
Ninth,	Se niȝoða.
Tenth,	Se teoða.
Eleventh,	Se endlyfta.
Twelfth,	Se twelfta.
Thirteenth,	Se ðreo-teoða, or ðreoteoȝoða.
Fourteenth,	Se ƿeoƿen-teoða — teoȝoða.
Fifteenth,	Se fiȝt-teoða — teoȝoða.
Sixteenth,	Se ſix-teoða — teoȝoða.
Seventeenth,	Se ƿeoƿon-teoða — teoȝoða.
Eighteenth,	Se eahte-teoða — teoȝoða.
Nineteenth,	Se niȝon-teoða — teoȝoða.
Twentieth,	Se twenteoȝoða.

And so on, changing the final syllable *tiȝ*, in the cardinal, to *tiȝoða* or *teoȝoða*, to form the ordinal.

VERBS.

IN all Anglo-Saxon Verbs, it is to be observed that there is not as in Latin and Greek Verbs any difference between the imperfect, the perfect and pluperfect tenses; they are all contained in a general form of a preterite or past tense, with an auxiliary Verb.

THE VERB SUBSTANTIVE.

Beon, or ƿeran, TO BE.

INDICATIVE MOOD.

PRESENT TENSE.

Sing.	Ic eom,	I am.
	Ðu eart,	Thou art.
	He iȝ,	He is.
Plural.	ƿe ſynð,	We are.
	Ge ſynð,	Ye are.
	Hī ſynð,	They are.

Instead of *Eom* we meet often with *Eam*, *am*, *om*, *beo*,
ap, *ry*.

<i>Eapt</i>,	. . . . .	<i>apð</i> , <i>býrt</i> , <i>er</i> , <i>ry</i> .
<i>Yr</i>,	. . . . .	<i>bið</i> , <i>ry</i> .
<i>Sýnd</i>,	. . . . .	<i>ryndon</i> , <i>riendon</i> ,
		<i>rynt</i> , <i>rient</i> , <i>ryn</i> , <i>rien</i> , <i>reon</i> , <i>beoþ</i> , <i>bipon</i> .

PAST TENSE.

Sing.	<i>Ic pær</i> ,	<i>I was</i> .
	<i>Ðu pære</i> ,	<i>Thou wast</i> .
	<i>He pær</i> ,	<i>He was</i> .
Plural.	<i>Ʒe pæron</i> ,	<i>We were</i> .
	<i>Ge pæron</i> ,	<i>Ye were</i> .
	<i>Hl pæron</i> ,	<i>They were</i> .

Instead of *pær* and *pæron*, *par* and *pærun* are sometimes used.

FUTURE TENSE.

Sing.	<i>Ic beo</i> ,	<i>I shall be</i> .
	<i>Ðu býrt</i> ,	<i>Thou shalt be</i> .
	<i>He býð</i> ,	<i>He shall be</i> .
Plural.	<i>Ʒe beoð</i> ,	<i>We shall be</i> .
	<i>Ge beoð</i> ,	<i>Ye shall be</i> .
	<i>Hl beoð</i> ,	<i>They shall be</i> .

Sometimes the future is expressed by the infinitive with *Ʒeal*, *SHALL*, prefixed, as *Ic Ʒeal beon*, *I SHALL BE*, &c.

IMPERATIVE MOOD.

Sing.	<i>Si</i> , or <i>Siȝ</i> <i>þu</i> ,	<i>be thou</i> .
	<i>Si he</i> ,	<i>let him be</i> .
Plural.	<i>Beon Ʒe</i> ,	<i>let us be</i> .
	<i>Beon ge</i> ,	<i>be ye</i> .
	<i>Beon hl</i> ,	<i>let them be</i> .

Instead of *Si þu*, *Si he*, we meet with *Beo þu*, *pef þu*, *býð he*. Instead of *Beon pe*, *ge*, *hi*, we find *Beo*, *beoð*, *rin*, *rien*, *pere*, *porað*, *pe*, *ge*, *hi*. Also *ƿejað* and *ƿere ge*.

OPTATIVE, POTENTIAL, AND SUBJUNCTIVE MOODS.

PRESENT TENSE.

Sing.	<i>Ic beo</i> ,	<i>I may, can, should be, &c.</i>
	<i>Ðu býrt</i> ,	<i>Thou mayest, &c. be.</i>
	<i>He býð</i> ,	<i>He may, &c. be.</i>
Plural.	<i>ƿe beoð</i> ,	<i>We may, &c. be,</i>
	<i>Ge beoð</i> ,	<i>Ye may, &c. be.</i>
	<i>Hi beoð</i> ,	<i>They may, &c. be.</i>

Instead of *Beo*, *býrt*, is used *ry*.

<i>Býð</i>,	. . . .	<i>beo, beoð, ry, reo.</i>
<i>Beoð</i>,	. . . .	<i>beon, bioð, rýn.</i>

Observe also, that in the Optative Mood the words *Eala gif*, *OH IF*, or *OH THAT*, are prefixed to each person in both numbers, as *Eala gif ic beo*, *OH, IF I WERE*, or *OH, THAT I WERE*: that in the Subjunctive Mood the word *Ðonne*, *WHEN*, &c. is prefixed, as *Ðonne ic beo*, *WHEN*, or *IF I BE*; *Ðonne þu býrt*, *WHEN*, or *IF THOU BE*, &c. The same form occurs in the past tense.

PAST TENSE.

Sing.	<i>Ic ƿæne</i> ,	<i>I might, or could be.</i>
	<i>Ðu ƿæne</i> ,	<i>Thou mightst, or couldst be.</i>
	<i>He ƿæne</i> ,	<i>He might, or could be.</i>
Plural.	<i>ƿe ƿænon</i> ,	<i>We might, or could be.</i>
	<i>Ge ƿænon</i> .	<i>Ye might, or could be.</i>
	<i>Hi ƿænon</i> ,	<i>They might, or could be.</i>

INFINITIVE MOOD.

Beon, or *ƿeƿan*, TO BE.

To beonne, Of being, in being, to be.

EXAMPLES.

Hƿit is tīma to beonne, . It is time to be.*Uƿ is hepe to beonne*. . We must be here.*ƿeopðan*, *ƿƿnðan*, TO BECOME, OR BE WORTH.

INDICATIVE MOOD.

PRESENT TENSE.

Sing.	<i>Ic ƿeopðe</i> ,	I become, or am.
	<i>ðu ƿeopðeƿt</i> ,	Thou becomest, or art.
	<i>he ƿeopðeþ</i> ,	He becometh, or is.
Plural.	<i>ƿe ƿeopðað</i> .	We become, or are.
	<i>ge ƿeopðað</i> ,	Ye become, or are.
	<i>hi ƿeopðað</i> ,	They become, or are.

It is to be observed, that the following forms are also used: *Ic ƿuƿðe*, *ƿƿnðe*, *ƿuƿðe*: *ðu ƿuƿðeƿt*, *ƿƿnðeƿt*: *he ƿeopðe*, *ƿuƿðe*, *ƿƿnðe*: *ƿe*, *ge*, *hi*, *ƿeopðeþ*, *ƿeopðon*, *ƿeapðon*, *ƿuƿðað*.

PAST TENSE.

Sing.	<i>Ic ƿeapð</i> ,	I became.
	<i>ðu ƿeapðeƿt</i> ,	Thou becamest.
	<i>he ƿeapð</i> ,	He became.
Plural.	<i>ƿe ƿeopðon</i> ,	We became.
	<i>ge ƿeopðon</i> ,	Ye became.
	<i>hi ƿeopðon</i> ,	They became.

Instead of *ƿeopðon* are read *ƿeopðan*, *ƿeopðen*, *ƿeopðon*. Observe, also, that the future follows the form of the present tense.

IMPERATIVE MOOD.

Sing.	ƿeorða ðu,	become thou, or be.
	ƿeorðe he,	let him become, or be.
Plural.	ƿeorðon ƿe,	let us become, or be.
	ƿeorðe ge,	become, or be ye.
	ƿeorðe hi,	let them become, or be.

INFINITIVE MOOD.

ƿeorðan, or ƿýrðan,	to become, or be.
To ƿeorðan, or ƿýrðan	of becoming, &c. &c.
ƿorðen,	become, or been. ¹

¹ The Possessive Verb Dabban, or Dæbban, TO HAVE, is used as an auxiliary, and is thus conjugated:

INFIN.		PRES.		PRES. PART.		
Dabban, to have.		Dæƿoð, had.		Dæƿeð, had.		
INDICATIVE MOOD.			SUBJUNCTIVE MOOD.			
Present.		Past.	Present.		Past.	
Sing.	Ic hæbbe,	Ic hæƿoð,	I had,	hæbbe,	Ic hæƿoð,	
	Ðu hæbbeſt,			hæbbe,		hæƿoð,
	Ʒe hæbbað,			hæbbe,		hæƿoð,
Plur.	Ƴe hæbbað,	Ic hæƿdon,	I had,	hæbbon,	Ic hæƿdon,	
	Iſe hæbbað,			hæbbon,		hæƿdon,
	Ʒi hæbbað,			hæbbon,		hæƿdon,

IMPERATIVE MOOD.

Sing.	Ʒaƿa þu,	have thou.
Plural.	Ʒabbað ge,	have ye.

INFINITIVE MOOD.

Dæbban,	to have.
Dæbbenne,	about to have.

PARTICIPLES.

Present.		Past.	
Dæbbende,	having.	Dæƿeð, hæƿeð,	had.

IMPERATIVE MOOD

opda du,	become thou a l.
opde he,	let him become a l.
opdon pe,	let us become a l.
opde ge,	become a l.
opde hi,	let them become a l.

PRIMITIVE MOODS

opda	to become
opde	of becoming
opdon	to become

VERBS ACTIVE.

Regular Verbs in the active voice are conjugated after the following form ;

PRESENT TENSE.

Sing.	Ic lufige,	I love.
	Ðu lufast,	Thou lovest.
	He lufað,	He loveth.
Plural.	ƿe lufiað,	We love.
	Ge lufiað,	Ye love.
	Hi lufiað,	They love.

The potentive Verb *ƿagan*, TO (may, or) BE ABLE; the future Verb *scealan*, *ƿcylan*, TO OWE; and the volentive Verb, (also expressing futurity) *ƿyllan*, TO WILL; are used as auxiliaries to the Anglo-Saxon Verb. They may be arranged as follows :

Inf.		Present.		Fast.
<i>ƿagan</i> ,	to be able. . . .	<i>ƿæƿ</i> ,	may. . . .	<i>ƿiht</i> , might.
<i>scealan</i> ,	to owe.	<i>sceal</i> ,	shall. . . .	<i>ƿceold</i> , should.
<i>ƿyllan</i> ,	to will.	<i>ƿylle</i> ,	will. . . .	<i>ƿolb</i> , <i>ƿolbe</i> , would.

INDICATIVE MOOD.

SINGULAR.

Ic <i>mæƿ</i> , I may, or can.	||	<i>ƿceal</i> , I shall.	||	<i>ƿylle</i> , I will.
Ðu <i>mæƿert</i> Thou mayst &c	||	<i>ƿcealt</i> , thou shalt.	||	<i>ƿylt</i> , thou wilt.
He <i>mæƿ</i> , He may, &c.	||	<i>ƿceal</i> , he shall.	||	<i>ƿylle</i> , he will.

PLURAL.

ƿe <i>magon</i> , We may, &c.	||	<i>ƿceolon</i> , we shall.	||	<i>ƿyllon</i> , we will.
Ge <i>magon</i> , Ye may, &c.	||	<i>ƿceolon</i> , ye shall.	||	<i>ƿyllon</i> , ye will.
Hi <i>magon</i> , They may, &c.	||	<i>ƿceolon</i> , they shall	||	<i>ƿyllon</i> , they will

The defective Verb *ƿot*, TO BE ABLE; and *ƿort*, MUST; are conjugated as follows :

SINGULAR.

Ic <i>mot</i> , I may, or can.	||	<i>mort</i> , I must.
Ðu <i>motert</i> , Thou mayst, &c.	||	<i>mortert</i> , thou must.
He <i>mot</i> , he may, &c.	||	<i>mort</i> , he must.

PLURAL.

ƿe <i>moton</i> , We may, &c.	||	<i>morton</i> , we must.
Ge <i>moton</i> , Ye may, &c.	||	<i>morton</i> , ye must.
Hi <i>moton</i> , They may, &c.	||	<i>morton</i> , they must.

When the Infinitive does not end in an, **PURE**, that is, having a consonant preceding the an, the persons in the plural number do not end in **iað**, but in **að**. Thus **ðýrftan**, **pepan**, **biddan**, make in the plural number **ðýrftaþ**, **pepaþ**, **biddaþ**. If the Infinitive end in eon, the plurals make **eoð**, as from **gereon**, **gereoð**, &c. It is also to be observed, that the present Indefinite is sometimes formed as in the modern English by the auxiliary **Eom**, and the Participle of the present tense, as **Ic eom lufiend**, **I AM LOVING**, or **I LOVE**.

PAST TENSE.

Sing.	Ic lufode,	I loved.
	Ðu lufodert,	Thou lovedst.
	He lufode,	He loved.
Plur.	Ʒe lufodon,	We loved.
	Ge lufodon,	Ye loved.
	Hi lufodon,	They loved.

The perfect and pluperfect tenses are sometimes formed by means of the Participle of the past tense, prefixing **hæbbe** and **hæfode**; as, **Ic hæbbe lufod**, **I HAVE LOVED**; **Ðu hæbbeert lufod**, **THOU HAST LOVED**. So **Ic hæfode lufod**, **I HAD LOVED**; **Ðu hæfodert lufod**, **THOU HADST LOVED**. Instead of **hæbbe**, **hæbbeert**, and **hæbbað**, we sometimes find **hafa**, **hafart**, and **hafað**.

The future is the same as the present: it is however sometimes formed by the use of the Infinitive, and the auxiliary **Sceal** or **Ʒille**; as **Ic Ʒceal or Ʒille lufian**, **I SHALL OR WILL LOVE**; **Ðu Ʒcealt or Ʒilt lufian**, **THOU SHALT OR WILT LOVE**.

IMPERATIVE MOOD.

Sing.	Lufa ðu,	Love thou.
	Lufige he,	Let him love.

Plur.	Lufion pe,	Let us love.
	Lufige ze,	Love ye.
	Lufion hi,	Let them love.

Lufiað ze, is sometimes used instead of lufige ze.

OPTATIVE MOOD.

PRESENT TENSE.

SINGULAR.

Gala gýr.	Ic nu lufige,	Oh, that I now loved.
	Ðu nu lufige,	Oh, that thou now lovedst.
	De nu lufige,	Oh, that he now loved.

PLURAL.

Gala gýr.	Þe nu lufion,	Oh, that we now loved.
	Le nu lufion,	Oh, that ye now loved.
	Hi nu lufion,	Oh, that they now loved.

PAST TENSE.

SINGULAR.

Gala gýr.	Ic nu lufode,	Oh, that I had now loved.
	Ðu nu lufodert,	Oh, that thou hadst now loved.
	De nu lufode,	Oh, that he had now loved.

PLURAL.

Gala gýr.	Þe nu lufodon,	Oh, that we had now loved.
	Le nu lufodon,	Oh, that ye had now loved.
	Hi nu lufodon,	Oh, that they had now loved.

FUTURE TENSE.

SINGULAR.

Gala þ.	Ic lufige gýt,	Oh, that I yet may love.
	Ðu lufige gýt,	Oh, that thou yet mayst love.
	De lufige gýt,	Oh, that he yet may love.

PLURAL.

Gala þ.	Þe lufion gýt,	Oh, that we yet may love.
	Le lufion gýt,	Oh, that ye yet may love.
	Hi lufion gýt,	Oh, that they yet may love.

SUBJUNCTIVE MOOD.

The Subjunctive mood, in all its tenses, is similar to that of the Optative, changing only the prefixes *Eala* *ȝif* or *ðæt* into *Ðonne*: as *Ðonne Ic nu luſige*, SINCE I NOW LOVE; *Ðonne Ic luſode*, SINCE I HAVE LOVED, OR MIGHT HAVE LOVED; *Ðonne Ic luſige ȝȳt*, WHEN I SHALL HAVE LOVED.

POTENTIAL MOOD.

The Potential mood is two-fold, pure and circumscribed. The former is that which expresses the possibility of a thing without an auxiliary verb; as, *Ðæt ic cume*, THAT I MAY COME; *Ðæt ðu oncnape*, THAT THOU MAYST KNOW, &c. &c.

The circumscribed form of this mood is known by the use in the different tenses of the auxiliaries *Maġan*, *pillan*, *ŕcealan*, TO BE ABLE, TO WISH, TO BE NECESSARY, and by the use of the infinitives they aid; viz. by *Mæġ* or *Mot*, in the present, and *Miht*, *polbe*, *ŕceolbe*, in the imperfect, perfect, and pluperfect tenses. But the future follows the form of the present tense, with the addition of *ȝȳt*.

EXAMPLES.

PRESENT TENSE.

Ic mæġ, or mot luŕian, I may, or am allowed to love.

IMPERFECT TENSE.

Ic mihte, polbe, ŕceolbe, luŕian, I might, would, should, love.

FUTURE TENSE.

Ic mæt ȝȳt luŕian, I might yet love.

INFINITIVE MOOD.

PRIMITIVE.

Luŕian, to love.

DERIVATIVE.

To *lufienne*, to, about to, love; also, of, in and by loving.

PARTICIPLE.

PRESENT TENSE.

Lufiande-ende, loving.

The Participle dropping the *e* final forms a Noun Substantive. Thus from *Lufiande*, ONE LOVING, is formed *Lufiand*, A LOVER; from *Fpeonde*, LIBERATING, *Fpeond*, A FRIEND; from *Hælende*, HEALING OR PRESERVING, *Hælend*, A HEALER OR PRESERVER.

Sometimes it acquires the power of a Gerund; as *Ræbende ic tæce*, READING, OR BY READING I TEACH. From it also, with the use of the auxiliary *Beon*, the present, and sometimes the past tense of the Indicative are formed, as *Ic eom lufiende*, I AM LOVING, OR LOVE; *Ðu Ʒppæcende eart*, THOU ART SPEAKING, OR SPEAKEST; *Ic pær onƷitende*, I WAS UNDERSTANDING, OR UNDERSTOOD, &c. &c.

Lastly, it is sometimes used for the passive past and future Participles, as *Ðiŷum Ʒorðe Ʒehýrpenbun*, THIS WORD BEING HEARD; *Hi eft hƷeopƷende Ʒ cumende Ʒeheton*, THEY AGAIN RETURNING AND COMING PROMISED; that is, they promised that they would return and come; *In læƷƷigendum eopðom*, IN FEEDING FLOCKS.

VERBS PASSIVE.

THE passive Verb is formed by the auxiliary *Beon*, and the participle of the past tense.

INDICATIVE MOOD.

PRESENT TENSE.

Ic eom lufod, I am loved; *Ðu eart lufod*, &c.

PAST TENSE.

Ic pær lufod, I was loved ; Ðu pære lufod, &c.

FUTURE TENSE.

Ic beo, or pceal beon lufod, I shall be loved ; Ðu
byrt lufod, &c. &c.

IMPERATIVE MOOD.

Sī ðu lufod, Be thou loved ; Sī he lufod, let him be
loved, &c. &c.

OPTATIVE MOOD.

PRESENT TENSE.

Eala gif ic eom lufod, Oh, that I were loved, &c.

PAST TENSE.

Eala gif ic pære lufod, Oh, that I had been loved, &c.

FUTURE TENSE.

Eala gif ic beo lufod, Oh, that I may (hereafter) be
loved, &c. &c.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

Ðonne ic nu eom lufod, Since, or When I be loved,
&c. &c.

PAST TENSE.

Ðonne ic pær lufod, Since, or When I was loved, &c.

FUTURE TENSE.

Ðonne ic beo lufod, When I may (hereafter) be
loved, &c. &c.

POTENTIAL MOOD.

PRESENT TENSE.

Ic mæg beon lufod, I may be loved, &c. &c.

PAST TENSE.

Ic miht, polð, ꝛceolð, mot beon lufod, I might, would, should, have been loved, &c. &c.

FUTURE TENSE.

Ic mæg gýt beon lufod, I may yet be loved, &c. &c.

INFINITIVE MOOD.

PRESENT TENSE.

Beon lufod, Being loved, or to be loved.

FUTURE TENSE.

Beon lufod gýt, To be yet loved, or to be about to be loved.

PARTICIPLE.

OF THE PAST TENSE.

Lufod, or gelufod, Loved.

OF THE FUTURE TENSE.

To lufigenne, To be loved.

IMPERSONAL VERBS.

THE Anglo-Saxon Impersonal Verb is expressed in three ways: 1st, by Man; as Man bnohte, THEY BROUGHT, OR THERE WAS BROUGHT; Man ofꝛloh, THEY SLEW, OR THERE WAS SLAIN; Man hpýmde, THEY CRIED, OR THERE WAS CRIED. 2dly, by the singular Pronoun Hit; as Hit ðunpode, IT THUNDERED. 3dly, by the use of the third person of the Verb used in an absolute mode; as Unc gebafenaf, US IT BECOMETH, OR WE OUGHT; Me ðincþ, ME THINKETH, OR IT SEEMS TO ME.

ANOMALOUS VERBS.

THERE are many Anglo-Saxon Verbs which it is impossible to reduce to a certain form of conjugation. Those most to be noted are set forth in the following list, with their most anomalous tenses :

Acpenčan, to extinguish ; acpent, acpanc, acpīnen, quenched.

Adneogan, to suffer ; adneag, he suffered ; adnugon, we, ye, they suffered.

Æt-hpīnan, to touch ; æt-hpan, he touched.

Agan, to possess ; ah, he possesses, or hath ; aht, he possessed, or had.

Ahařan, to raise ; ahoř, he hath raised.

Ahneogan, to rush ; aņeoř, ahņure, he rushed ; ah-ņuron, they rushed.

Anan, to give ; an, I give ; unne, I give, or thou givest ; unnon, we, ye, they give ; uņe, uņþe, uđþe, I or he gave.

Aņuran, to arise ; aņař, he arose ; aņuron, we, ye, they arose ; aņiren, arisen.

Ařpanan, to allure ; ařpon, he allured ; ařpanen, ařponnen, allured.

Ařpean, to wash ; ařpoh, he washed.

Ařneon, to reveal ; ařneah, he revealed.

Bacan, to bake ; boc, I baked.

Beatan, to beat ; beot, he beat.

Beřpīnan, to ask ; beřpan, beřpune, he asked.

Belgan, to be angry ; bealg, bealh, he was angry.

Belucan, Belýcan, to lock up ; belýcđ, he locks up ; beleac, he locked up ; belucon, or belocen, we, ye, they locked up.

Beođan, to bid ; beađ, buđe, he bade.

Beogan, to beware ; beoņh, he took care.

Bepæcan, to deceive ; bepæht, he deceived ; bepæht-ert, thou deceivedst. So Pæcan.

Bepitan, to preside over ; beþyrte, he presided over.
 Bīðan, to abide ; bað, he abode ; bīðen, abode.
 Biddan, to pray ; biþr, thou prayest ; bi, he prays ;
 bað, bæð, he prayed.

Bizean, Buzan, to bend ; beah, bīȝde, he bent ; beȝð,
 beȝeð, bent.

Bīndan, to bind ; bañð, he bound ; bunðen, bound.

Brecan, to break ; bræc, he broke ; brocen, broken.

Briŋgan, to bring ; brioht, briohte, he brought.

Brucan, to enjoy ; breac, bræc, he enjoyed.

Buzan, to bend. See Bizean, Supra.

Bȳcgean, to buy ; bohte, he bought. So, Bebycgean,
 to sell.

Leorān, to choose ; ceap, he chose.

Enapan, to know ; cneop, he knew ; cnapen, known.

Coman, Cuman, Cuman, to come ; com, cum, he
 came ; comon, cumon, -un, they came.

Enapan, to crow ; cneop, he crew ; cnapen, crowed.

Cuman. See Coman, Supra.

Cunnan, to know ; can, I know ; canr, cunne, thou
 knowest ; cunnon, we, ye, they know ; cupe,
 he knew.

Erapan, to say ; cpepe, I say ; cþr, thou sayest ;
 cþð, he says ; cþæð, cþæpe, he said ; cþæþon,
 we, ye, they said ; cþædon, said.

Eyþan, to tell ; cȳðde, cȳþde, he told.

Deapnan, Dȳnpan, to dare ; deap, deape, I dare ;
 ðurpe, thou dardest ; ðurpon, we, ye, they dare ;
 ðorþte, he durst.

Deþan, to dig ; dealf, ðulf, ðielf, ðelf, ðalf, he dug ;
 ðolþen, ðulþen, digged.

Don, to do or make ; do, I do ; ðer, ðyr, thou dost ;
 ðeð, ðȳð, he doth ; ðoð, we, ye, they do ; ðið,
 ðiðe, ðȳðe, he did or hath done ; ðȳðen, we, ye,
 they did ; do, don, he may do, they may do.

Dneccan, to vex ; ðnoht, ðnohte, he vexed ; ðnohton,
 ðnehton, we, ye, they vexed.

Driþan, to drive ; ðraf, he drove ; driþen, driven.

Dȳnpan, to dare ; ðorþte, ðurþte, he dared.

- E**blæcan, to repeat ; eblæhte, he repeated ; eblæht, ebleaht, repeated.
Emplatan, to look around ; emplat, he looked around.
Etan, to eat ; æt, ate ; eten, eaten.
Fapan, to go ; feþbe, forþ, he went ; feþdon, forþon, we, ye, they went ; fapen, gone.
Fealan, to fall ; feoll, he fell.
Fengan, to take ; feŋg, forh, he took ; feŋgon, we, ye, they took.
Feohtan, to fight ; feahte, fuhte, he fought ; fuhton, we, ye, they fought.
Findan, to find ; finrt, they findest ; fand, fund, funde, he found ; fundon, we, ye, they found.
Fleon, to fly ; fleoð, we, ye, they fly ; fleh, fleah, fleoh, he flew.
Fon, to take ; fehrt, thou takest ; forh, he took.
Fopleoran, to lose ; forþlyrt, he loses ; forþleas, he lost.
Fretan, to fret ; fret, fretan, fretted.
Gan, or Gangan, to go ; ga, gange, I go ; gæð, he goes ; gæð, gæð, we, ye, they go ; eode, geode, I or he went ; eodan, we, ye, they went : ga, go thou ; ga, gæð, go ye.
Gebugan, to bow ; gebýgð, he bows ; gebeah, he bowed ; gebuƷon, we, ye, they bowed ; gebuƷen, bowed. See Bigean, Supra.
Gelæccan, to seize ; gelæhte, he seized ; gelæhton, gelæahon, we, ye, they seized ; gelæhte, seized.
Gemetan, to find ; gemette, he found.
Gemunan, to remember ; gemune, gemunde, it is remembered ; gemunon, gemundon, we, ye, they are remembered ; gemunen, remembered.
Geotan, to pour out ; gute, geote, geat, get, he poured out ; gutan, guton, we, ye, they poured out.
Gerean, Gereon, to see ; gereht, thou seest ; gerehð, he sees ; gereah, I saw ; gereape, gereæge, thou sawest ; gereap, gereah, gereh, gereaz, gereaz, he saw ; gereapon, gereapan, they saw ; gereah,

- Ʒerh, see thou ; Ʒereð, see ye ; Ʒeræne, Ʒerene,
 Ʒerýne, Ʒerine, Ʒerapen, Ʒerægen, Ʒereogen,
 Ʒereopen, Ʒerepen, seen.
 Ʒerpingan, to whip or swinge ; Ʒerpanz, he whipped ;
 Ʒerpunzen, whipped.
 Ʒetan, to obtain or get ; Ʒeate, I get ; Ʒeot, Ʒeotte,
 Ʒeate, he got, Ʒeoton, we, ye, they got.
 Ʒepæccan, to afflict ; Ʒepeahte, Ʒepæhte, he afflicted.
 Ʒifan, to give ; Ʒear, Ʒær, or Ʒar, I or he gave ;
 Ʒifen, given.
 Ʒrafan, to grave or dig ; Ʒroþ, he dug ; Ʒraþen,
 digged.
 Ʒrindan, to grind ; Ʒrand, Ʒrund, he ground ; Ʒrund-
 on, we, ye, they ground.
 Ʒangan, to hang ; hoh, I hung ; henz, hoh, hehð, he
 hung ; henzon, we, ye, they hung ; hoh, hang
 thou ; hoð, hang ye ; hanzen, hung.
 Ʒealdan, to hold ; heold, I or he held ; healben, holden.
 Ʒebban, Ʒearan, to heave ; heþð, he heaveth ; hoþ,
 hope, I or he heaved ; haþen, heþen, heaþen,
 heaved.
 Ʒelpan, to help ; healp, hulpe, he helped ; holpen,
 helped.
 Ʒlihan, to laugh ; hloze, thou laughedst ; hloh, he
 laughed ; hlogun, hlogon, we, ye, they laughed.
 Ʒnigan, to incline the body ; hnaz, hnah, he inclined
 his body.
 Ʒon, Ʒengan. See Ʒangan, Supra.
 Ʒpeorþan, to turn ; hpearþort, thou turnest ; hpurþe,
 he turned ; hpurþon, we, ye, they turned. In
 like manner ahpeorþan.
 Ican, Iecan, to eke out, or enlarge ; icte, ihte, I or
 he enlarged ; icton, we, ye, they enlarged ; iht,
 enlarged.
 Liþan, to navigate ; lað, he navigated ; liþan, leoþan,
 we, ye, they navigated.
 Lixan, to light or shine ; lihte, he shone ; lixton,
 lihte, we, ye, they shone.
 Maþan, to be able. See page 24.

- Metan**, to meet, or paint : *mæt*, painted ; *meten*, painted.
Niman, to take ; *nimð*, he takes ; *nom*, *nam*, he took ; *numen*, taken.
Ofþþriccan, to oppress ; *ofþþrecð*, *ofþþýcð*, he oppresseth ; *ofþþrit*, *ofþþrihte*, he oppressed ; *ofþþrihton*, we, ye, they oppressed.
Onȝetan, **Onȝeatan**, **Onȝeoton**, to understand. See **Ȝetan**, and **Onȝitan**, *infra*.
Onȝinnan, to begin ; *onȝan*, *onȝun*, I or he began ; *onȝunne*, thou beganest ; *onȝunnon*, *onȝunnun*, we, ye, they began ; *onȝunnen*, begun.
Onȝitan, to understand ; *onȝeat*, he understood ; *onȝatun*, they understood ; *onȝiten*, understood.
Pæcan, to deceive ; *pæhte*, he deceived.
Plætan, to smite ; *plat*, he smote.
Plihtan, to pledge oneself ; *plihte*, *plat*, he pledged himself.
Reccan, to reckon ; *nehtert*, thou reckonedst ; *pohte*, *nehte*, *peahte*, he reckoned ; *pohton*, they reckoned ; *neht*, reckoned.
Rīdan, to ride ; *rit*, *riðeð*, he rides ; *rab*, he rode.
Sacan, to contend ; *roc*, he contended.
Sahtlian, to reconcile ; *ſæht*, reconciled.
Sapan, to sow ; *ſape*, *ſeop*, I sowed ; *ſep*, *ſeop*, he sowed ; *ſapen*, sown.
Sceotan, to shoot ; *ſceat*, shot ; *ſcoten*, shot.
Scinan, to shine ; *ſcean*, he shone.
Scippan, to create ; *ſceop*, he created ; *ſceapen*, created.
Secan, to seek ; *ſecð*, he seeks ; *ſece*, we, ye, they seek ; *ſohte*, he sought ; *ſohton*, they sought.
Secȝan, **ſæȝȝan**, **ſæȝan**, to say ; *ſeȝrt*, thou sayest ; *ſæcȝde*, *ſæde*, he said.
Seon, to see. See **Ȝeȝeon**, *supra*.
Settan, to place ; *ſette*, *ſet*, he placed ; *ſeted*, placed.
Sīȝan, to fall ; *ſaȝ*, *ſah*, he fell.
Sīȝan, to sing ; *ſanc*, *ſonȝ*, I sang ; *ſanȝ*, he sang ; *ſunȝen*, sung.

- Sittan, to sit ; *ƿæt*, he sat.
 Slagan, Slean, to slay ; *ƿlea*, I slay ; *ƿloh*, I or he slew.
 Slitan, to slit ; *ƿlat*, he slit.
 Spinnan, to spin ; *ƿpan*, he spun ; *ƿpunnen*, spun.
 Spipan, to spew ; *ƿpap*, I or he spewed.
 Standan, to stand ; *ƿtynst*, thou standest ; *ƿtent*, he stands ; *ƿtod*, I or he stood ; *ƿtanden*, stood.
 Stigan, to climb ; *ƿtag*, *ƿtah*, *ƿtih*, he climbed.
 Streccan, to stretch, or strew ; *ƿtnehte*, he stretched ; *ƿtnehton*, they stretched.
 Spealtan, Spyltan, to die ; *ƿpelte*, I die : *ƿpealt*, *ƿpeolt*, he died.
 Sƿerian, Sƿepan, Sƿepigan, to swear : *ƿƿor*, I or he swore.
 Spigan, Spugon, to be silent : *ƿƿigode*, I was silent : *ƿƿigode*, *ƿupode*, *ƿup*, he was silent : *ƿupon*, they were silent.
 Tæcan, to teach : *tæhte*, he taught.
 Teon, Teogan, to draw or accuse ; *teo*, I draw ; *teohð*, *tȳhð*, he draws ; *teh*, *tuge*, he drew : *teo*, *teoh*, draw thou.
 Tegan, to tear ; *tæn*, tore ; *topen*, torn.
 Dean, Deon, to draw or profit by ; *ƿeah*, *ƿag*, *ƿah*, he profited.
 Deapƿan, to behove ; *ƿeapƿ*, I need ; *ƿeapst*, *ƿunƿe*, thou needest ; *ƿonƿte*, he needeth ; *ƿunƿon*, we, ye, they need.
 Dencan, Dencean, to think ; *ðoht*, *ðuhte*, he thought. Similarly *ƿreþencan*.
 Dƿean, to wash ; *ƿpea*, I wash ; *ƿƿȳht*, thou wastest ; *ƿpehð*, he washes ; *ƿpoh*, I or he washed.
 Tȳpian, Tȳpizean, to give ; *tȳbbe*, *tȳbode*, *tȳbbe*, he gave.
 Unnan, to grant ; *uþfe*, *uðde*, he granted.
 ƿacian, to wake ; *ƿacode*, I or he waked ; *peaht*, wakened.
 ƿacran, to wash ; *peocƿ*, *peohƿ*, he washed ; *poxon*, we, ye, they washed.
 ƿeban, to be mad ; *pet*, he is mad ; *pedde*, he was mad.

ƿeoƿcan, to build; ƿeoƿte, he built.

ƿeƿan, to be.

ƿindan, to wind or twist; ƿint, he winds; ƿanð, ƿonð, he wound; ƿunden, wound.

ƿiƿcan, ƿeoƿcan, ƿoƿcan, to work or build; ƿoƿhte, he worked or built; ƿoƿhte, worked.

ƿitan, to know; ƿat, I know, he knows, or I or he knew; ƿaƿt, thou knowest or knewest; ƿiten, ƿitoð, known.

ƿneƿan, to accuse; ƿnehte ƿnehƿde, he accused.

ƿneon, ƿnyon, to cover; ƿnoh, ƿneah, he covered.

Ynnan, Aſnnan, Aſnnan, to run; aſn, uſn, he ran; uſnon, they ran.

ADVERBS.

OF TIME.

ƿeƿýnn, iu, ƿeo, ago; ƿeapa, yare, yore; iu-ƿeapa, before, formerly; Aƿ, before; Niƿan, lately; Seolðon, seldom; Oft, ſelome, often; Ðpilon, whilom, heretofore; Aƿfe, ƿingallice, ƿýmbel, ƿimle, from aà, ecelice, always, continually; Næƿfe, never; Nu, now; Ða, ðonne, then, when, as; Ða, ða, at the time that; Ðƿænne, ahpenne, when; Aðƿe, inſtæpe, ƿnude, thenceforth, immediately, without delay; Semninga, ƿæninga, ƿæplice, suddenly; Ðnæðinge, hnæðlice, hnæfe, ƿona, quickly, shortly; Late, slowly; Lange, long; Lenƿ, longer; ƿet, ƿýt, now, yet; Ða hƿile, ðenden, whilst, till; Nu ƿena, now, as yet.

OF PLACE.

Ðƿær, where; Ðeƿ, here; Ðær, there; Ðƿiðeƿ, whither; Ðiðeƿ, hither; Ðiðeƿ, thither; Ðƿanon, whence; Ðeonon, hence; Ðanon, thence; Onƿeƿ,

away; Ellon elsewhere; Eller-hpīdeþ, otherwise; Gehpær, æghpær, pel-hpær, wheresoever; Nohpær, no where; Æghpanon, gehpanon, every where; Gehend, neah, forneah, near; Feorþ, far off; Upp, above, over; Niðeþ, adun, backwards; Uþan, pīðutan, above, upwards; Neoðan, beneoðan, beneath; Binnan, innan, within; Utan, pīðutan, without; Beheonan, on this side; Begeonda, beyond; Spa hpær ƿpa, wheresoever; Spa hpīdeþ ƿpa, whithersoever; Æghpīdeþ, on every side; Foran, on the opposite side.

OF EXHORTATION.

Utan, uton, well well, go to.

OF AFFIRMATION.

Ia, yea; gere, yes, certainly, also, truly; Geg-nunga, æninga, clearly, altogether, certainly; Gegƿlice, to wit, namely; Soðlice, truly, even, behold, but, wherefore, moreover, &c.; ƿitodlice, certainly, so-beit, by all means, but, &c.; Furðon, or, even, at length, indeed, &c.

OF EXCEPTION.

Butan, buton, nemne, nymðe, unless; Eller, else; ælcon, otherwise, elsewhere; Foran, only.

OF NEGATION.

Na, ne, nere, nalær, naller, no, noht, no, not; Nateþþon, by no means.—The combinations of Na are many, and to be learned only by experience.

OF DESIRE.

Eala, oh; Eala ƿiþ, oh that.

OF DOUBT.

ƿenunga, peald, perhaps, perchance.

OF QUALITY OR KIND.

Ʒel, Ʒeapa, well ; Ʒele, ill ; Micclum, much ; Ʒeapa, Ʒenog or Ʒenoh, enough ; FæƷene, beautifully ; Unceapunga, apunga, freely, gratis ; Æminga, necessarily ; Eapunga, Ʒputolice, manifestly, openly, publicly ; Deapnunga, Ʒigellice, secretly, by stealth ; Holenga, or Holunga, by no means, in vain ; SnoƷelice, prudently ; Deapðlice, hardly ; EapƷoðlice, difficultly ; Rihtlice, rightly ;—with many others formed from Adjectives.

OF INTENTION.

Spīðe, ðeaple, exceedingly ; Ʒel, now ; Ma, rather : Bet, better ; ƷýpƷe, worse : Eallunga, ealler, altogether : To, too much : Ðnaðon, rather : LýteƷne, lýtelne, a little less, nearly, about.

OF REMISSION.

Lýtlum, Ʒticce-mælum, vainly, diminishingly. Also, SoƷte, fæƷene, Ʒtund-mælum, softly, by degrees : Ðpon, hponlice, very little ; Ðpæt-huƷu, hpæt-hpeƷa, hpæt-hpeƷnunga, in some measure, somewhat, a little while, about.

OF ASSEMBLING.

Samod, ætƷæðene, together : Deap-mælum, by heaps.

OF SIMILITUDE.

Spa, ðuƷ, so, thus : ÐuƷ ƷeƷað, of this kind : Spa Ʒpa, so, so as : Eal-Ʒpa, Eac-Ʒpilce, Ʒpa-Ʒelice, endemeƷ, Ʒamod, also, similarly, equally : Spilce, as if.

OF ORDER.

ÐæƷ-Ʒihte, forthwith : Fonð, thenceforward, afterwards : Siððan, hereafter : EƷt, Ʒien, after, again : ÐƷƷƷtum, by turns : Funðon, moreover, indeed.

OF DEMONSTRATION.

Eƿne, eælenge, heonu, behold.

OF INTERROGATION.

· Ðpī, ƿonhpȳ, ƿonhƿon, to hpȳ, why, wherefore : Ðu,
humeta, how : To hƿon, to hpȳ, wherefore.

OF NUMBER.

Æne, once : Tupa, twice : Ðpīpa, thrice.

CONJUNCTIONS.

COPULATIVE.

And, and ; Eac, also.

DISJUNCTIVE.

Oððe, or : Ne, nehƿæþer, nane, nor, neither : Ac,
but : Sam, whether.

COMPLETIVE.

Soðlice, ƿitodlice, but, indeed : Ðƿæt þa, but yet :
Spilce, inasmuch as : Spilce eac, moreover : Uton,
uton nu, but, moreover, lastly.

ADVERSATIVAL.

De leſ, lest : Ðeah, ðeah þe, though : Ðƿæðene,
whether : Ðeah, hpæþene, nevertheless : Na leſ : . . .
ac, not only . . . but ; Fupðon, although : Spilce, in-
deed ; Ac, but : Ægþer ge . . . ge, as . . . so.

CONDITIONAL.

Enſ, if

INFERENTIAL.

Fopðam, fopðan, fopði, fopðan, or fopði þe, because, since, therefore ; Eopnoſtlice, pītōðlice, therefore ; Ðær, because of ; Ðȳ, wherefore, on what account.

DIMINUTIVAL.

Ðupu, hupu ſinga, hpæga, at least.

PREPOSITIONS.

The following Prepositions govern an accusative case.

Abutan, about, around ; Aȝen, aȝean, against ; Andlang, andlong, along ; Becpan, before ; Beȝeond, beȝeondan, eond, ȝeond, beyond ; Butan, buton, without, beside ; Betpeox, betpux, betpȳx, betpīh, between, betwixt, among ; Emb, ȳmb, embutan ȳmbutan, about ; For, for, on account of ; Gemang, among ; Innan, in, into ; Oȝer, over ; On, to, into ; Onȝean, against ; Oð, to, until ; Teh, against ; Ðuph, through, by ; Toȝeaner, against ; Uppan, up, upon ; Under, under ; Utan, without ; Þið, with, against, through, towards ; Þiðropan, before ; Þiðærtan, after ; Þiðȝeondan, about ; Þiðutan, without.

The following Prepositions govern a dative or ablative case.

Æfter, after, according to ; Ær, ere, before ; Æt, at, under, for ; Ætropan, before ; Amanȝ, among ; Be-ærtan, bærtan, behind, after ; Be, bi, biȝ, by, of, after, near to ; Becpan, before ; Beheonan, on this side ; Betpeonan, betpīh, betpīnan, betpux, betpeox, betpȳx, between, with, among ;

Binnan, binnon, within ; Buran, buƿon, above ; Butan, buton, without, beside ; For, for, on account of, against, before ; Fpa, fƿam, from, by ; Gehend, near ; Gemang, among ; Innan, in, within ; Into, into ; Mid, with, at ; Neah, near ; Of, of, from ; Ofen, over ; On, in ; Oð, to, until ; On-uran, on-uppan, upon ; Til, to, till, to, until ; Toƿoran, before ; Toƿeaner, against ; Tomidder, among ; Toƿearð, toward ; Up, uppan, uppe, up, upon , Under, under, beneath ; Unƿeon, near ; Utan, uto, without, out of ; ƿið, with, against, near, about, behind.

The preceding Prepositions are used in the construction as well as the composition of the language. There are some others which are called inseparable, because they only occur in construction, and are never found disjoined : of this sort are,

And, which has the same sort of power as the English particles AS, AT, RE, &c. Thus in And-bidan, to aspire ; And-fengan, to assume ; And-hƿæƿene, but ; And-licnyrre, likeness ; And-ƿæccan, to refer ; And-ƿtandan, to resist.

Eð, which has the power of the English RE, as Eð-cenning, regeneration ; Eð-cucian, to revive ; Eð-nisan, to renew.

Efen, which answers to the English CO, COM, CON, as Efen-eald, coeval ; Efen-læcan, to compare ; Efen-ðƿæne, concord.

Eft, which answers to the English RE, RETRO, as Eftagyan, to regive ; Eft-anisan, to renew.

Em, which expresses equality, as Em-ƿeala, as many times ; Em-long, equally long.

For, which signifies by, for, from, with, against, &c. as For-bæpan, to forbear ; For-beodan, to forbid.

Fone, signifying before ; Fone-beon, to be before ; Fone-cuman, to come before.

ᄆᄃ, denoting error or MIS-take, as ᄆᄃ-bopen, an abortion ; ᄆᄃ-plīcian, to displease ; ᄆᄃ-ᄇon, to do amiss.

Op, privative, as Op-blæde, without blood ; Op-ceapunga, without reward ; Op-mæte, without measure, immense ; Op-ᄃᄃupian, to distrust.

Oᄆ, of, from ; as Oᄆ-hýdan, to abscond ; Oᄆ-ᄃᄃepian, to abjure ; Oᄆ-clīcian, to adhere ; Oᄆ-bæpᄃtan, to break off.

Un, in, not, answering the English particles IN, UN, &c. as Un-abegendlic, inflexible ; Un-cuᄆ, unknown ; Un-boht, unbought ; Un-geᄇᄃýme, dissonant.

ᄃᄆep, against, as ; ᄃᄆep-recᄃan, to speak against, or contradict ; ᄃᄆep-ᄃacan, to contend against.

INTERJECTIONS.

OF GRIEF.

ᄃa : alas ! ᄃa la ᄃa : well away ! Eop : hah !

OF JOY.

ᄃel : ᄃel la : hah hah ! well ! bravo !

OF ABHORRENCE.

ᄃala : out upon it ! On-peᄃ : away !

OF CALLING.

Eala : holla ! O !

OF DESIRE.

Eala ᄃᄃ : oh that ! ᄃa la : would that !

OF EXHORTATION.

ᄃel la ᄃel : well done ! Uton : go to !

OF ADMIRATION.

Eala hu : oh !

SYNTAX.

OF NOUNS.

The ablative is often used absolutely, as *Ġebigedum cneopum*, the knees being bent; *Ġim forlætenum*, they being left.

PRAISE OR BLAME of any person or thing is rendered by the genitive case, as *Ġodþe gleaunefre cniht*, a boy of good disposition; *Folc heapðer moper*, a people of hard heart.

Saxon Nouns require the causal thing to be in the genitive, as *Ġoder tudner. 7 halizer zerælig*, happy BECAUSE OF a good and holy offspring; *Ġarm ðær ðe he næfþ*, miserable BECAUSE OF that which he has not. Sometimes the dative or accusative, as *Mærðum zerfæge*, celebrated BECAUSE OF his majesty.

Nouns partitive, or used partitively, numerals, and the interrogative *Ġpa*, require a genitive, as *sume ðara bocera*, certain or some of the scribes; *Ġpæt yfeles*, what evil.

Nouns signifying a part of time are put in the genitive case, as *ðær dages*, on that day; *Nihtes*, by night; *Dages 7 nihtes*, by day and by night. When they signify duration, they are put in the accusative or ablative case, as *Ðrý dagas*, for three days; *Ðrim dagum*, for three days.

A Noun singular of multitude is often joined to a Verb or Adjective plural, as *Mýcelnes heofonliceŕ pepedeŕ Ġod heŕigenðra 7 ður cpeðenðra*, a multitude of the heavenly host praising God and saying; *ðæt folc pær geanbiðigende 7 punðrodon*, the people were waiting and wondered.

In the following examples a dative is used instead of a genitive, as *Uŕ to fæder*, to us for a father, or for our father; *Ġim to fultume*, to him for an aid, or for his assistance.

The measure, weight, &c. of a thing, is expressed in the genitive or accusative case, as *Ynceſ lang*, an inch long, *Eahta hund mila lang*, 7 *tuhund mila bræd*, eight hundred miles long, and two hundred miles broad. Comparatives however require an ablative to denote the measure of excess, as *Ƣpſm mundum hieppa*, (By) three palms higher.

A neuter Adjective, used absolutely, requires a genitive case, as *Eal ƿnceſ*; some (something of) treasure; *Ƣepiſeſ micel*, a great (much of an) army.

Adjectives signifying desire, knowledge, or ignorance, require a genitive, as *ƢeopƢmſnƢa ƒeoſn*, desirous of honors; *boca ƒleap*, skilled in books; *Unƿiſ ƒoƢcundan naman* 7 *ƒleapan*, ignorant of the divine faith and name.

Adjectives signifying plenty, want, likeness, dignity, guilt, and the Substantive *pana*, want, have sometimes a genitive and sometimes an ablative, as *Fulle ƢeaƢna bana*, full of dead bones; *Full halƒum Ƣaſte*, full of the Holy Ghost; *Fela oƢne halƒna biſcopa*, many (of) other holy bishops; *Sumeſ ƒingeſ pana*, want of something; *Naneſ pana*, want of nothing; *Ƣelica mineſ Ƣeoſeſ*, like my servant; *Ƣæſ ilcan ƿƿƢe*, worthy of the same; *Dome ƿcƿlƢiƒ*, guilty by judgment.

Words compounded of *eſen* or *eſn*, and *emn*, also Nouns ending in *full* and *lice*, and the Noun *Ƣeapſ*, need, govern a dative case, as *Eſen-læcan Ƣam apoſtolum*, to imitate the apostles; *ƢuƢƢfull Ƣam ciningum*, to be honored by kings; *UnæſeƒenƢlic æniƒum*, not to be told to any one.

Comparatives followed by *than*, are expressed by *Ƣe*, *Ƣonne*, as *ƒelicpan Ƣe*, more like than; *ƒelpan Ƣonne*, better than; or by a genitive, as *hiſ mapæ*, greater than that; or by an ablative, as *MaƢe eallum onæƒoƢſſum*, more than many sacrifices.

Superlatives require a genitive, as *Ealpa ƿƿƢa mæſt*, the greatest of all herbs.

VERBS..

The Verb Substantive requires a genitive case, as *Eapt ðu upeꝝ ȝeƿeꝝeꝝ*, art thou of our company; *Ða ðing ðe ȝyꝛð Loðeꝝ*, the things which are God's; *He ƿæꝝ aꝛꝛȝyꝛðne ȝlðo*, he was of a venerable age.

Verbs of trying, following, desiring, listening, enjoying, visiting, wanting, expecting, remembering, ceasing, admit a genitive case. *Ehtan*, to follow, has usually an accusative, and *Bꝛucan*, to enjoy, an ablative; as also *ƿealban*, to govern; *ðolian*, to free; *helpan*, to help; *biddan*, to ask; *onbȝꝛȝan*, to taste; *ȝemiltȝian*, to pity; *tiðian*, *unnan*, to retire; *æthrinan*, to touch; *cepan*, to keep; *ætȝacan*, to deny. When however the sense is not elliptical, the last named Verbs have a dative or accusative.

Many others require a genitive case, as *onƿenȝan* and *onƿon*, to receive; *onðꝛæðan*, to fear; *oꝛletan*, to emit; *eapnan*, to deserve; *beȝȝman*, to take care of; *ȝelyȝan*, to believe; *ƿoꝛȝitan*, to forget. Of these however, *onƿenȝan*, *onðꝛæðan*, also admit an accusative.

The causal Noun is put after Verbs in the genitive case, as *Ðancode Loðe ealȝa þaꝛa miltȝa*, he gave thanks to God (on account of) all mercies; *ƿe ƿæȝnað ȝmȝltȝe ȝæ. ȝ eac ƿunðȝiað þæꝝ ƿlitȝe þæꝛe ȝunnan*, we rejoice (on account of) the serene sea, and admire the splendor of the sun. But in these examples, the ellipsis, of, on account of, is manifest.

Verbs of accusing and depriving require a genitive of the thing, as *Beƿeaȝian dohtȝa*, *beaȝna*, to bereave of daughters, children; sometimes a dative or ablative, as *Ðæt he uꝝ æt uꝛum aꝛꝛon beƿeaȝiȝe*, that he may deprive us of our asses.

The Verb *Fȝlȝan*, to follow, has a dative, as *Ne ƿȝlȝeað hiȝ uncuðum*, they will not follow a stranger.

The Infinitive has an accusative before it, as *Ge zereod me habban*, you see me to (or that I) have.

Verbs of asking and teaching require an accusative of the thing as well as of the person, as *Ðine axodon þ̅ bȳrpel*, they asked him that parable. Except however *Biddan*, which requires a genitive of the thing, and an accusative of the person, as *Ðine bit hlafes*, he asked him for bread.

Verbs compounded of Prepositions often require the cases which the Prepositions themselves govern, as *Æt-ƿeolan*, to stand upon; *at-ȳpan*, to appear; *od-ƿærtan*, to deliver into custody; *od-ƿapan*, to approach.

Sometimes Verbs are as it were put by apposition in the same tense, number, and person, as *Standap heƿ ute. ȳllaþ ðe zereon*, they stand here without, they wish to see thee: but in this mode of speaking, the conjunction and seems understood.

The Anglo-Saxons used the reciprocal Verb, as *Ic me zereƿt*, I rest, or rest me; *Ondnæd ðe ðinne God*, fear thee thy God.

Impersonals are sometimes used with an accusative of the person and a dative of the thing, as *Done ƿelezan lȳrt anpealdeƿ*, a rich man desires power. Some have a dative of the person and genitive of the thing, as *Ðim þæƿ ne ƿceamode*, they were not ashamed of this, or to them of this there was no shame. The impersonal *Gebȳnaþ*, signifying care, has a double dative, as *Ðim ne gebȳnaþ to ðam ƿceapum*, with him there was no care for the sheep.

THE LORD'S PRAYER, IN ANGLO-SAXON,

WITH A LITERAL TRANSLATION.

Fæder ure þu þe eart on heopenum ;
 Father our, thou that art in heaven,
 Si þin nama gehalgod. to be come
 be thy name hallowed. Moreover let come
 þin rice. Ʒepurðe þin willa on
 thy dominion, be done (worked) thy will on
 eorþan Ʒpa Ʒpa on heopenum. ure
 earth so as in heaven, our
 Ʒe dæghpamlican hlaƷ Ʒyle ur to
 daily loaf sell (give) us to
 dæƷ. and ƷorƷƷ ur ure Ʒyltar Ʒpa
 day, and forgive us our debts so
 Ʒpa þe ƷorƷƷað urum Ʒyltendum Ʒ
 as we forgive our debtors, and
 ne Ʒelædde þu ur on cortnunge. ac
 (do) not lead thou us into temptation, but
 alƷ ur of Ʒfle.
 free us of evil.

PART OF THE FIRST CHAPTER OF THE
GOSPEL BY ST. JOHN.

1 On ƿuman ƿær ƿorð ƿ þ̅ ƿorð
In the beginning was the word and that word

ƿær mið Gode. ƿ Gode ƿær þ̅ ƿorð.
was with God, and God was that word.

2 Ðæt ƿær on ƿuman mið Gode.
It was in the beginning with God.

3 Ealle þing ƿæron ƿeƿorhte þurh h̅ne. ƿ nan
All things were made by it, and no

þing ƿær ƿeƿorht butan h̅m.
thing was made without it.

4 Ðæt ƿær lif þe on him ƿeƿorht ƿær. ƿ
That was life which in it made was, and
2 1

þ̅ lif ƿær manna leoht.
the life was men's light.

cumenðne man on þýrre miððan earð.
 coming man to this middle earth (world.)

10 He þær on miððan earðe. ⁊ miððan earð þær
 He was in the world, and the world was

gepophht þurh hýne. ⁊ miððan earð hýne
 made by him. and the world him
 2

ne gecneop;
not knew.
 3 1

11 To hýr azenum he com. ⁊ hýz hýne ne
 To his own he came, and they him not
 2 3 1 2 3

undenfengon;
received.
 1

12 Soðlice ꝥpa hpýlce ꝥpa hýne unðenfengon.
 Truly as many as him received,
 2 1

he fealde him anfeald ꝥ hý þænon Groðeꝥ
 he gave to them power that they were God's

beapn þam þe zelyꝥð on hýr naman.
 children to them that believed in his name.

13 Ða ne fýnt acenneðe of bloum. ne of
 Which not are born of blood, nor of
 2 1

flærcer willan. ne of weper willan. ac hig
flesh's will, nor of man's will, but they

gýnt of Gode acennede.
are of God born.

- 14 And þ̅ word wæs flærc geþorðen ⁊ eardode
And the word was flesh made and dwelt
2 1

on us ⁊ we gesawon his gylde swiðe
among us, and we saw its glory such as

acenneder gylde. of fæder.
of the only begotten's glory, of the father,

þ̅ wæs ful mid gýfe. ⁊ soðfæstnesse.
which was full of grace and truth.

- 15 Iohannes cýð geseitnesse be him and clýpað þus
John speaketh testimony of him and cryeth thus

cweþende. þes wæs he ic gesece. Se þe
saying, this was he I mentioned, He that

to cumenne is æfter me. wæs geþorðen be-
to come is after me, was honored be-
2 1

foran me. forþam he wæs ær þonne ic;
fore me, because he was sooner than me.

- 16 And of hȳr gefȳllednesse ƿe ealle onƿengon
And of his fulness we all receive

gȳfe ƿor gȳfe.
grace for grace.

- 17 Forþam þe æ ƿær gereald þurh Moȳren. ⁊
For the law was given by Moses, and

gȳfu ⁊ roðfærtneſ ȳs geporðen þurh
grace and truth is wrought through

hælend Cniȳt.
the Healer (Saviour) Christ.

- 18 Ne gereah næfre nan man God butan ƿe
Neither saw never no man God except his
ever any

ancenneda ſunu hȳt cȳððe ƿe ȳs on
only begotten son he hath told (it) who is in

hȳs fæðer bearnme.
his father's bosom.

- 19 ⁊ þæt ȳs Iohanneſ gepitneſ;
And this is John's witnessing;

- 20 Ða þa Iudeaſ renðon hȳna ſacepðas, and hȳna
When the Jews sent their priests and their

Diaconas fram Ierusalem to him þ̅ hi
Deacons from Jerusalem to him then they

axodon h̅yne ȝ þur cpædon; Ðpæt
asked him and thus spoke; What

eapt þu.
art thou.

21 ȝ he cȳððe ȝ ne piðroc ȝ þur
And he told (them) and not denied and thus
2 1

cpæð. Ne eom ic na Crīst;
spoke, Neither am I . . . Christ;

22 And hig axodon h̅yne ȝ þur cpædon. eapt
And they questioned him and thus spoke, art

þu Ðelias. ȝ he cpæð. ne eom ic h̅yt;
thou Elias, and he said, nor am I he.

Ða cpædon hi. eapt þu pitega. ȝ he
Then they said, art thou a prophet, and he

anſp̅yr̅ðe and cpæð. nīc.
answered and said, no.

23 Ðig cpædon to h̅ym. Ðpæt eapt þu þ̅ pe
They said to him, what art thou that we

rendon. hwæt segst þu be þe sylfum.
sent, what sayest thou of thyself..
1

24 He cƿæð. ic eom clypiender stern on
He said, I am of one crying the voice in

pertene ; ЛепштаѢ Дпутнер рѣз.
 the desert ; Make straight the Lord's way,

IPA re pitega Iŋaiar cpað.
so the prophet Isaiah said.

25 And þa ðe þær arende pæron. þa pæron of
And they that there sent were, were of
3 2 1

rundophalgan.
the asunder-holy ones, (Pharisees.)

26 7 hīȝ axodon hȳne 7 cƿædon to hȳm.
And they questioned him and said to him,

hpi fullaŕt þu. gýf þu ne eaŕt Cþuŕt
why baptizest thou, if thou neither art Christ

ne Deliar. ne pitega.
nor Elias, nor a prophet.

27 Iohanneſ him andſƿapode. ic fullige on ƿætepe.
John them answered, I baptize in water,

to middeſ eop ƿtoð þe ge
in the midst of you hath stood one whom ye

ne cunnon.

not knew.
2 1

28 Ðe ƿ þe æfter me toƿearð ƿ; Ðe ƿær
He (it) is that after me to come is. he was
3 4 2 1

geƿorðen beforan me. ne eom ic ƿƿrðe ꝥ
made before me, nor am I worthy that

ic unbinde hiſ ƿceo þƿang.
I unbind his shoe thong.

29 Ðaſ þing ƿæron geƿorðene on Bethania be-
These things were done in Bethany be-

geonðan Iorðanen þær Iohanneſ fullode.
yond Jordan where John baptized.

THE END.

ERRATUM.

Page 15, line 1, *for* which read WHICH.







1

2

3

4

5

6

